

found anywhere today. It is a long cry from this world to that of Cardiff or of Colwyn Bay. But the ultimate opposition to Welsh life and its values comes not so much from without as from within: 'the majority of the Welsh people is not withdrawing simply from Welsh life alone, but from the whole tradition of human life as it has been understood in the Christian tradition'. Mr. Saunders Lewis's words are a reminder that a local disaster needs to be related to a whole world's sickness. The work that awaits Wales today is beyond the problem of a language and a tradition: beyond it, but only because it presupposes it.

ILLTUD EVANS, O.P.

OBITER

RECONCILIATION is the subject of two speeches by Victor Gollancz and now published by him for a shilling. The first, delivered at a meeting for Christian action held at the Sheldonian Theatre in Oxford last November, resumes the argument of *Our Threatened Values* in terms of our immediate attitude to Germany.

'What is of primary importance is the right relationship, here and now in this temporal world, of men and women to one another'. It is easy—and unjust—to single out incidental fallacies in Mr Gollancz's development of this proposition. What matters is the sincerity with which he expounds what one might call the politics of grace.

'How can we cure them (i.e. the Germans)—we who are called upon to cure them, not only because they are fellow creatures, though that would be reason enough, but because also of our special relationship with them? Remember that these are no machines that we can manipulate, no engines that we can direct to the left or the right by our own muscle or own will: these are souls, living souls with the potentiality of growth and transformation only within themselves, only as part of their own being. All that we can do is to give them—good and evil, just and unjust—the sun and the rain in which their potential goodness may grow: all we can do is to send out our spirit to meet their spirit in a self-surrendering act of unconditioned love'.

In his second speech, addressed to German prisoners of war in England, Mr Gollancz does well to emphasise that this is a reciprocal movement;

'I, and innumerable Englishmen, respect you and wish you well. I ask you to respect us and wish us well.'

Mr Robert Birley, the educational adviser for the British Zone

of Germany, in his Burge Memorial Lecture on 'The German Problem and the Responsibility of Britain' (SCM Press, 1s. 0d.), considers the same question from the point of view of an administrator who is confronted day by day with the appalling difficulties of 're-education'. He sees plainly that 'the crisis in Germany is a spiritual crisis' and suggests three ways in which the Churches of this country may help in Germany—by helping Germans to break down their religious and political divisions (here Mr Birley seems to misunderstand the basic difference between Christian Democracy and secular Socialism, whose mutual antagonisms he deplures), by assisting the universities and adult education with lecturers and literature and, finally, by showing the Germans that for us 'Germany is, in the Christian sense of the term, a "neighbour".'

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CHRISTIAN SOCIAL JUSTICE is the subject of an arresting pamphlet by Griffith Evans (Gee's Press, Denbigh; 1s. 6d.). Taking his stand on the Natural Law, Mr Evans argues that the failure of political action (whether at home or abroad) is to be traced to the denial of those radical principles concerning man's nature and his obligations which, until the other day, were axiomatic in Christian society. Recovery can only come from a return to these principles, and such a return is the only 'practical politics' left in a demented world. Mr Evans is particularly concerned with Wales, whose function he sees as primarily a moral one: to contribute to the world the example of a just and Christian society. 'We in Wales are said to be fifty years behind the times; that is fortunate, because therein lies the hope that we have not yet been utterly secularised'.

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CATHOLIC LIFE IN SWANSEA (Western Mail; 2s. 6d.), an account of the history of St. David's Church in that city, has the merit of the best local history: it reminds the reader that generalisations need the corrective of the detailed picture. The centenary of Swansea's oldest Catholic church is a suitable occasion for recalling the struggles and hardships which alone made possible the solidarity of Catholic life which is so marked a feature of industrial South Wales today.

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LA VIE INTELLECTUELLE is appealing for new subscribers so that it may extend its work of 'presenting, without compromise and in conformity with Catholic tradition, the Faith and nothing but the Faith'. The economic difficulties of France have seriously affected independent reviews and that at a time when their function was never so necessary.

ETUDES (December) has an authoritative article by Cardinal Liénart on 'The Christian and the progress of Science'.

IRISH ECCLESIASTICAL RECORD (January) considers the South India Scheme of Church Union: 'The whole scheme is an official censure on the religious disunion which is an inevitable result of the rejection of spiritual authority'.

THE CHANGING WORLD (No. 3) has translations from St John of the Cross by Roy Campbell and a study of Rouault by A. Morel.

FOCUS (6d.) is *Catholic Film Notes* in a new dress. The January number has an interesting interview with Graham Greene apropos of the film of *Brighton Rock*. Mr Greene thinks that Catholics have a special duty of criticism because their point of departure is based on the acceptance of fundamental truths concerning man's nature and purpose in life. 'Catholic criticism is valuable precisely because it touches art at all three necessary points: the moral, the artistic, the intellectual'.

WORLD OF NEIGHBOURS, the latest 'Contact' book (5s. 0d.), has an interchange of letters between V. S. Pritchett, Elizabeth Bowen and Graham Greene on 'Why do I write?' Of great interest in the same issue is an illustrated article on 'Street Literature'.

THE APOSTLESHIP OF THE SEA is the subject of a first-rate C.T.S. pamphlet by Peter F. Anson, who can himself claim to have been largely its inspiration. 'It is something much more than the organisation of homes, clubs, hostels or institutes for sailors. The chief object of the Sea Apostolate is to reveal our Lord to seafarers, and to train them to be his apostles among their shipmates'. It is good to read of the work being done in British ports today, but Catholics ashore do not yet perhaps realise the debt they owe to their brethren afloat (two-thirds of the world's seafarers are Catholics). As Father Martindale has reminded us: 'The seaman is the only man in the world who by nature of his calling has, more than half his time, no home, no parish, no diocese; who is in the physical impossibility of going to Mass, or receiving the Sacraments or instruction, and who meets at every halting place vice specially organised for him. May our Lord, who went walking over the seas rather than leave his beloved in danger to soul or body, prosper this great and unique Apostolate ten-thousand-fold'.

NEW LIFE, 'the pastoral review of the Workers' Apostolate', includes in its January number John Fitzsimons's appeal, 'Beyond Communism': 'The only effective answer to the false religion of Communism is the true religion of Christianity'. The only response to the zeal of the Communists is the apostolic fervour of the follower of Christ, willing to do all and to dare all that Christ may be all in all'.